

THE SPIRIT MESSENGER.

"Brethren, fear not: for Error is mortal and cannot live, and Truth is immortal and cannot die."

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The Principles of Nature.

THE CONSTITUTION OF THE HARMONIAL BROTHERHOOD:

AS WRITTEN BY ANDREW JACKSON DAVIS, AND DELIVERED BEFORE
THE BROTHERHOOD, MAY 4TH, 1851.

From the Interior—from the world of spirits—I am impressed to present for your consideration some thoughts and resolutions concerning our present and future organization.

A natural and firm foundation—something approximating to the harmonious structure of the kingdom of Heaven—must be first established ere we can proceed to a declaration of our sentiments, and to a practical application of our glorious principles to our mutual education, and to the re-construction of modern society. We profess to be the faithful followers of Nature and of Nature's God! Therefore, to be consistent and truthful, we should divest ourselves and our organization or constitution, of every error and artificial form which deface the moral and social world about us.

I feel that I am surrounded with intelligent men and women, who have learned to *think*, to *reason*, and to *decide* for themselves,—who are anxious to leave the things that are behind, to the end that they may be free to obtain the things that lie before them. I shall, therefore, desire each individual present to calmly reason and decide upon the propositions which I am impressed to lay before them at this meeting. And now, friends, let me ask, what is the object of this assembly? What end have we to accomplish?

Hark!—Hark! Do you hear that multitude of voices? Do you see those prayers ascending? There are arising, from no less than thirty thousand American pulpits, these words—or words which imply their signification: "Our Father who art in Heaven, thy kingdom come; thy *will* be done on earth as it is in Heaven!!"

But does the Church do any thing towards establishing this kingdom on earth? Does it institute *practical measures* to bring happiness among men? Does it do any thing conspicuously toward the banishment of oppression and crime? No! But it sends forth wordy invocations to Heaven—long and loud prayers to God that his harmonious kingdom might come on earth.

What was it that refreshed all New York city? What saved the inhabitants from fevers and fearful epidemics? What introduced the greatest blessings into and through that extensive city? Was it prayers? Was it invocations to the *living* God? Nay: but it was the *energy*, and *enterprise*, and *intelligence* of her citizens that "smote the desert rock," and caused to flow, into the darkest recesses and loftiest dwellings, the pure and healthy *WATER*! So likewise, this human world will come to see that praying and sermonizing will never, *never* refresh and cleanse the moral condition of man, and unfold the "kingdom of Heaven" on earth; but it will come to be seen that all this, and more than this, will be yet accomplished through the progressive development and well-directed energy of the human soul!

The Church, I repeat, is constantly praying for the will of God to be "done on earth as it is in Heaven,"—that is to say, that the *laws* of God be as much obeyed in this sphere as they are in the sphere above. But, friends, I am impressed to say that we—yea, that *we*!—have come here on this occasion, to organize ourselves into a form, or body, which shall tend to develop this harmonious condition in ourselves and in human society! We have come here to develop into form and

order the great fundamental and essential principles of Christianity—to make every man a law unto himself, and a doer of righteous deeds.

And now, in the first place, let us be truthful to Nature, and, therefore, to Nature's God.

Hitherto you have organized your society upon the superficial methods of the undeveloped world. It is my impression that you have trammelled your movements and your personal development, by a false and unnatural constitution. You profess, or rather you all desire, to be moved by the spontaneous and immutable principles of Nature; and yet you have an arbitrary election of officers.

Let me direct your attention, for a few moments, to the revelations and processes of Nature. She conducts her stupendous operations according to *groups*, *series*, and *degrees*. Every class of minerals has a single system of development. It has a *type* and a *head* of formation. The flowers arrange themselves according to specific gradations of refinement. So with animals, and so with man. So it is in the planetary systems. You will find neither President, Secretary, nor Treasurer in our Solar System. The sun does not have any record made of its doings, other than the legitimate impression which it daily makes upon the orbs which roll beneath its power! The tides ebb and flow according to principle! The violet gives forth its native fragrance without a Secretary to record the quantity of its delicious emanations. And the rivulet gives out its low, murmuring music without any artificial organization.

And look at Man, as existing in the order of Nature. His organization has no President, Secretary, and Treasurer. He has but *one head*, *one heart*, and *one conscience*! Now I am impressed from the spiritual world to consider man as the best and highest type of organization in being—it is the best for societies or nations, because it is the order of the universe. He has but one Brain—a sensorium; but this is wisely provided with senses and other means of holding fraternal commerce with the external world. This is the true form of an organization.

I have not now time to trace the intrinsic beauty and harmony of man's physical and spiritual organism; but I proceed, presently, to apply the principles of his constitution to the formation of an universal Harmonial Brotherhood. As I have already remarked, our object is, or it should be, the development of the kingdom of Heaven on earth! But let me assure you, brethren, that a President, a Secretary, and a Treasurer, will never pertain to an object so exalted and so divine! In an undeveloped condition, we must have officers corresponding to these, but let us quickly learn to gravitate to our respective positions, without all the form and ceremony of voting.

In an obscure street in the city of B——, there lives a poor, honest, simple-hearted mechanic. He belongs to no organization, no moral reform association, or temperance society. He has no President to "call him to order," no Secretary to "record his movements," no Treasurer to "collect and preserve" his funds; and yet that one man has alone and mainly unassisted, defended, bailed out of prison, and procured healthy employment for about seven hundred criminals and licentious men and women!

I have met this unpretending man on his mission of love to the haunts of vice—to the cell of the prisoner, and have asked him, "Who sends you, my friend, on this blessed mission? who directs you how to proceed? who supplies you with the necessary means to accomplish all this good?" Said he—"Something here (pointing to his breast) tells me when to go and what to do; and when I need money, I ask the first apparently rich man I meet for it—and then another, and another, and so on; and I soon get all I need."

Now, my friends, this is the divine principle upon which we should come to this room—the principle which should actuate and control all our thoughts, deeds and movements; for every one of us contains a President, a Secretary, and a Treasurer within the soul of the mind. Just think of it—*think of it*—SEVEN HUNDRED vicious and criminal individuals saved from a life of bondage and personal degradation, and furnished with useful and healthful employment—all by one poor, honest-hearted mechanic!

And I have heard this man say, that in all his familiarity with these so called “depraved characters,” he has not yet met with one single instance of absolute ingratitude, or positive indisposition to personal reformation. This is *very significant*. What, think you, is this man’s opinion of the human heart? What view does he entertain of man? My friends, I have heard him say that he believed the human heart to be pure, and man to be capable of endless development in goodness! Who, then, believes in “total depravity?” The answer is too plain! It is believed and inculcated by the multitude of clergymen, and by those who never make it their business to bail out of prison, and procure employment for, seven hundred criminals; and who, consequently, know comparatively nothing of the human heart, and how capable it is of a high cultivation.

Let us now proceed to our new and educational organization. Let the human form—the organization in which God has expressed his image—be our inward and external model.

In the first place, the human body has a head, or a *brain*. This brain supplies the dependent system with the energizing principles of motion, life, sensation, and intelligence.

In the second place, this brain, and the entire system through it, are supplied with appropriate *senses* which serve to connect the whole internal organism with the external world; and the whole organism is also supplied with appropriate agents, or instrumentalities of locomotion or progress.

In the third place, the conventional names of the superior senses, as you all know, are, the *Eye*, the *Ear*, the *Tongue*; and the physical instrumentalities of progress are named the *Hands* and the *Feet*. Now let us consider ourselves as one *HUMAN BODY*. Of this, a faithful disciple of Truth hath said, “The body is not one member, but many. If the foot shall say, ‘Because I am not the hand, I am not of the body,’ is it, therefore, not of the body?” * * * “If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?” * * * “And if they were all one member, where were the body? But now are there many members, yet but one body. And the eye cannot say unto the hand, ‘I have no need of thee’: nor again the head to the feet, ‘I have no need of you.’” * * * “There should be no schism in the body; but the members should have the same care one for another. And whether one member suffer, all the members suffer with it: or one member be honored, all the members rejoice with it.” All this is the plainest philosophy of truth. Now let us apply it to ourselves. Let us remember that we are, as an organization, but just born—just emancipated from the confinements of superstition and error.

☞ Let us draw a sponge over the past; let us abolish our previous organization; let us date our existence from this hour!

Let us call ourselves “THE HARMONIAL BROTHERHOOD.”

Now to be natural, and therefore truthful, let us have a “*Brain*,” to supply us with the physiological or functional principles of Love, Wisdom, Harmony and Progression!

Again: To be perfectly natural, let us have an “*Eye*,” an “*Ear*,” and a “*Tongue*,” let these senses be called *Mentors*, because they naturally occupy the position of counsellors, advisers, and peace-makers.

Again: To be natural, let us have “two hands,” and “two feet.” Let the two hands be called *Executors*, because they naturally perform the office assigned to them by the brain and the senses. And let the two feet be called *Promoters*, because they subserve the high and lofty purposes of progress and development.

Let us now proceed to state our Constitution, and to define the duties of our officers.

THE HARMONIAL BROTHERHOOD.

ORGANIZED MAY 4TH, 1851.

HARTFORD, CONN.

Whose Motto is “Universal Liberty, Fraternity, and Unity”

This Brotherhood shall have one Brain, three Senses, two Hands, and two Feet.

Resolved, That the “*Brain*” shall be called the *Sensorium*, whose legitimate duty shall consist in imparting the principles of motion, life, sensation, and intelligence to the dependent organism—that is, to inculcate, in his speech and life, the principles of truth, harmony, and reformation,—to provide the Brotherhood with the proper means and instrumentalities of education.

2. *Resolved*, That the “*Eye*” be called *First Mentor*, whose legitimate duty it shall be to call the attention and actions of the Brotherhood to order—to open the meetings, and to see that order and harmony be preserved at all times and every where through-out the dependent organism.

3. *Resolved*, That the “*Ear*” be called *Second Mentor*, whose legitimate duty it shall be to hear all questions, suggestions, or propositions, and to present the same to the Brotherhood through the *Sensorium*. Also to hear, and to seek out the cause of and remove, all dissatisfactions, dissensions, disturbances, and misunderstandings which may occur within the youthful, and as yet undisciplined organization. His duty is to be a peace-maker—to encourage every man to be a law unto himself.

4. *Resolved*, That the “*Tongue*” be called *Third Mentor*, whose legitimate duty it shall be to receive all donations of money or furniture, to keep the accounts, and to briefly report, on the opening of the first week-day meeting of each month, the nature and amount of the general and current expenses of the Brotherhood; and the amount and nature of the various donations received, and how by him appropriated to the purchasing, paying for, &c., of such articles as are required.

5. *Resolved*, That the “*Hands*” be called *Executors*, whose legitimate duty shall consist in executing the decisions of the Brotherhood with regard to any external or physical movements which may at any future period or season be deemed wisdom;—more especially with regard to tendering the sympathies and assistance of the Harmonial Brotherhood to those among them who are sick, in trouble or distress; and to extend the same to all human society, without regard to sect, complexion, or country.

6. *Resolved*, That the “*Feet*” be called *Promoters*, whose legitimate duty shall consist in advancing the decisions of the Brotherhood with regard to its public festivals, feasts, amusements, lectures, reforms, and practical application or manifestations of its principles:—more especially to assist in perfecting the decisions and efforts of the Brotherhood with regard to its ultimate organization of *labor, capital, and talent* upon the reciprocal principles of universal distributive justice, as set forth in its Declaration of Independence.

Furthermore *Resolved*, That the *Second Mentor*, whose duty refers especially to pecuniary affairs, shall never openly ask the Brotherhood, during any one of its sessions, to assist in discharging its contingent or other expenses. All pecuniary assistance must come unsolicited and spontaneous, during our sessions, or whenever bestowed, or not at all. It is the duty of every member to privately and unostentatiously interest himself or herself in this, as in other things which pertain to our association; but *we will assemble in the distant groves—we will take piers under the spreading boughs of some old lofty oak*, rather than attach any pecuniary embarrassment or odium to the Harmonial Brotherhood. *Resolved*, therefore, that it is the duty of the *Second Mentor* of the Brotherhood to keep order among the members with regard to these pecuniary considerations.

Resolved, That hereafter—except in case of an emergency or inharmony, as defined in the provision below, there shall be no stated period for the arbitrary election of officers, either by vote or ballot; because when the little particle of matter in the stalk or body of a plant has become sufficiently refined to ascend to

the exalted position of the fruit, then that particle naturally and spontaneously advances to its appropriate sphere. This is a law of Nature, and we are resolved that it shall also constitute our law. Therefore,

Resolved, That whenever any member of this Brotherhood shall have arrived at a degree of worldly liberty and moral harmony, which will qualify him or her to take the responsible position of the Sensorium, or First Mentor, or Second Mentor, or Third Mentor, or Executor, or Promoter, then the incumbent sensorial, mentorial, or subordinate officer, shall optionally vacate his or her position, which shall in such a case be filled by the thus morally qualified member. * Providing, however, that in case this spontaneous gravitation of members to officership shall be deemed wrong—the evidence of which shall alone consist in a palpable and unnecessary succession of failures on the part of the officer or officers to discharge his or their respective duty or duties, then the Second Mentor shall present the proposition for a change to the Sensorium, and the latter shall present it to the Brotherhood, which should, in such an emergency (that ought never to occur), decide the election of another officer, or of officers, by ballot. And, furthermore, it is provided, until the members of this Harmonial Body shall have learned to justly and naturally estimate their respective physical powers, outer circumstances and moral qualifications to properly occupy the positions to which they should individually aspire, the ballot shall be the method of determining the desires and preferences of the Brotherhood with regard to those who shall be their efficient and peace-making officers.

Resolved, That the Harmonial Brotherhood shall embrace both sexes, male and female; each alike to be considered capable of voting, and eligible for office.

Resolved, That the members proper of the Harmonial Brotherhood shall consist of those individuals who have signed their names to the sentiments set forth in the Declaration of Independence, and that the officers shall be chosen from amongst them: nevertheless, resolved, that always yielding ourselves to be governed by the principles of harmonial truth, we will consider and fraternally esteem all men and women who are seeking to know the Truth, and who associate with us in this exalted pursuit (whether perfectly friendly or not to our Declaration and Constitution) as brothers and sisters, and as capable of voting for officers. And finally,

Resolved, That we will all aspire to be Sensoriums, and Mentors, and Executors and Promoters, in our "daily walk and conversations;" and that we will strive to be kind, and forgiving, and generous to all men. And that we will consider him who does his best, however little that may be, as conspicuously distinguished from him who does nothing, toward establishing among mankind the Harmonial Brotherhood, by which we mean the kingdom of Heaven on earth.

Philosophy and Religion.

That true philosophy and true religion are naturally and indissolubly united, is an important consideration which should be kept in view by all inquirers after truth. The discovery of permanent and lasting truths in nature, has been and will be a powerful aid in "pulling down strongholds" of false and pernicious principles in religion. To the gigantic strides of scientific investigations, is the unparalleled progress of religious truth to be largely attributed. Here is a point on which the ardent lover of universal freedom from all that enslaves, contracts and degrades, may rest with lasting satisfaction and lofty hope. The day of intolerance is fading away in the distant mists of its retiring darkness, and a general regard for truth and liberality—comparatively so—is displayed.

I look upon the dawn of a new and consistent philosophy of the human mind, as being calculated greatly to facilitate the promulgation of religious truth, by throwing important light on the darkness and obscurity of the past, and preparing a shining path for the future. No system of religion can be true which conflicts with established and undeniable principles of nature. He who formed the "clay tenement," and placed within it the

mind, soul, spirit, or whatever it may be termed, could not possibly have made laws to govern one, which could in the least degree conflict with those of the other; hence they must coincide in all their operations. This being the fact, how momentous it is that we should become acquainted with those laws, that our labor may not be in vain.

Psychological Department.

PHYSICAL AND MENTAL PHENOMENA.

Dr. Good remarks, that in cases of suspended animation, by hanging, drowning, or catalepsy, the vital principle continues attached to the body after all the vital functions cease to act, often for half an hour, and sometimes for hours. In the year 1769, Mr. John Hunter, being then forty-one years of age, of a sound constitution, and subject to no disease except a casual fit of the gout, was suddenly attacked with a pain in the stomach, which was shortly succeeded by a total suspension of the action of the heart and lungs. By the power of the will, or rather by violent striving, he occasionally inflated the lungs, but over the heart he had no control whatever; nor, though he was attended by four of the chief physicians of London from the first, could the action of either be restored by medicine. In about three-quarters of an hour, however, the vital actions began to return of their own accord, and in two hours he was perfectly recovered. Sir Everard Home observed that in the attack there was a suspension of the most material involuntary actions; even involuntary breathing was stopped, while sensation, with its consequences, as thinking and acting, with the will, were perfect, and all the voluntary actions were as strong as ever.

Dendy mentions cases in which this power of disconnection was voluntary. Colonel Townsend's case was one of undoubted authority. That officer was able to suspend the action of both his heart and lungs, after which he became motionless, icy cold, and rigid, a glassy film overspreading his eyes. As there was no breathing, the glass held over his mouth showed no apparent moisture. Though all consciousness would pass away, yet the colonel could re-animate himself when he chose. Dr. Cleghorn relates the case of a man who could stop the pulse at his wrist, and reduce himself to the condition of fainting by his will.

Though it is only in rare cases that the will has any power over the nutritive organism, yet the emotions always exercise a very considerable influence. Every one has experienced the manner in which ill news spoils the appetite. Some cases of the effects of imagination will not be out of place here. Platerus tells us of some girls playing near a gibbet, when one of them threw stones at a criminal suspended on it. Being violently struck, the body swung, and the girl, believing it was alive, and was descending from the gibbet, fell into violent convulsions and died.

Wescloff was detained as a hostage by the Kalmucs, and was carried along with them in the memorable flight to China. His widowed mother had mourned him as dead, and on his sudden return, the excess of joy was fatal instantaneously. In the year 1544, the Jewish pirate, Sinamus Taffurus, was lying in a port of the Red Sea, called Orsenoe, and was preparing for war, being then at variance with the Portuguese. While he was there, he received the unexpected intelligence that his son (who, in the siege of Tunis had been made prisoner by Barbarossa, and by him doomed to slavery) was suddenly ransomed and coming to his aid with seven ships well armed. He was immediately struck, as if with apoplexy, and expired on the spot. The same effect was produced upon the door-keeper of Congress during the revolution, who, on hearing the news of a victory won by his countrymen, fell back and expired in ecstasy.—*Neuman on Fascination.*

The wonderful and mysterious phenomena which are so frequently observed as connected with man's spiritual constitution, should lead to a philosophical examination of the principles which belong to the soul, and which govern the interior life.

THE SPIRIT MESSENGER.

R. P. AMBLER, EDITOR.

SPRINGFIELD, MASS., JUNE 21, 1851.

THE ONENESS OF REFORM.

In contemplating the various fragmentary reforms of the age, we can see in them, however different may be the direction which they take, or the specific objects to which they are applied, a certain oneness both in the spirit by which they are animated and in the general end to which they are directed. Like the separate branches of a tree, they all spring from the same common trunk, and are pervaded by the same vital and energizing principle. He, therefore, who labors in any one of these reforms, should feel and acknowledge a fraternal relation with those who are engaged in other departments of the same work; and however earnest may be our efforts to attain a particular end in the removal of a certain class of evils, we should never allow the dividing lines of party to be drawn between any reforms which have for their general object the welfare and elevation of humanity. The following appropriate remarks, which we find in the Practical Christian, will serve to elucidate this subject:—

"All Reforms that are truly such, are one—one in essence, one in purpose and design. That essence or spirit is *an unselfish and impartial love for man*—that purpose and design, *the welfare and happiness of man*. When the principle of love (for love is no less a principle than a feeling) is called forth by the sin and wretchedness attendant upon the manufacture, sale and use of intoxicating drinks, it assumes a distinctive, tangible form, and takes the name of the Temperance cause. When the same principle acts in reference to the gross injustice done to the slave, or to the outrageous wickedness of the slaveholder and his abettor, it takes other outward characteristics, and the name of the Anti-slavery enterprise. When it is aroused to action by a calm consideration of the evils of war, bloodshed, and human injury, or by the vengeance, cruelty, and selfishness which give birth to those evils, it exhibits still another appearance, which is called Non-Resistance. When the same love is brought to understand the wrong and misery inherent in the present order of society, true to its own nature, it projects movements of some kind or other, for Social Regeneration.

So it is universally. Love ever seeking the permanent good of all, and the injury and evil of none, prompts to action in view of the miserable and sinful condition of various classes of men, and of the causes of that condition, and urges the use of wise means for the promotion of their welfare and happiness. And although specific efforts for different classes of men in sin and misery must necessarily be somewhat different in their outward form and name, nevertheless, the same genius gives them each and all vitality, and they each and all tend to the same worthy end. Hence all reforms are the outgrowth of the same internal principle and feeling, and are promotive of the same great object. As Paul says, 'all these worketh one and the self-same spirit.'

This is the true doctrine—the Christian doctrine—respecting the relation existing between the various modes of applying it to the various circumstances and conditions of men in the world. The disciple of Christ is, of himself, a unity; yet he must act in many ways for the establishment of the kingdom of God in the earth, must be ready for every good word and work. In the exercise of love to his neighbor, he must do him no ill—must feed him if he hungers, clothe him if he be naked, bless him even though he receives curses in return. He must undo the heavy burdens, relieve the wretched, console the mourning. He must do good to all men as he has opportunity—to some in one way—to others in another. Yet all are manifestations of the same spirit working in and through him. Such an one is the true Reformer.

Now the application which we would make of the doctrine announced is this—that he who cherishes the true spirit of reform

in his heart, sympathizes with, and interests himself in every enterprise that is promotive of human welfare. Or that he who is a worthy laborer in any one reform, is also a laborer in each and every other reform. Not that a person may not direct his talents and energies more specifically to one moral movement than to any or all others—for some are better adapted to the promotion of one cause, and others to another, there being "diversities of gifts with the same spirit,"—but that no one, however zealously he may be engaged in any one reform, can be true to humanity or to the genius of that reform, while he is hostile or even indifferent to any other reform.

Now we apprehend that this doctrine is but little understood by the majority of those even who profess to seek the good of humanity. It is rare for men to take more than an outside, superficial view of things. But few can look through the external form to the internal principle—through the tangible manifestation to the intangible spirit—and follow out that principle and that spirit to ultimate results. It is so among those who call themselves Reformers, as well as among others. The mass of men can see no sort of similarity or affinity between Anti-Slavery and Non-Resistance, or Anti-Slavery and Temperance, or Temperance and Anti-Licentiousness, or any one or all of these and Social Reform, and practically believe that a person may be a faithful advocate and disciple of one or more of these enterprises, while he holds the others in utter derision and hatred. What shall we say of this idea? We pronounce it false. All reforms are one. God hath joined them together—no man can put them asunder. One and the self-same spirit is the essence of Temperance, Anti-Slavery, Non-Resistance, Social Reform, &c., &c. This *must* be so, and the promoter of any one of these enterprises, who acts out of the pure principle of love to man, who is enlightened and consistent and symmetrical in his character as a Reformer, must necessarily be a promoter of all the others."

The foregoing remarks present a very truthful idea, which should be more deeply realized by the reformer. While, however, a general oneness as here indicated is manifested in all reforms, the question arises whether these may not be reduced to a still more perfect unity, meeting on the common platform of natural and universal principles. The great difficulty with all special reforms consists in their superficiality—they have aimed chiefly to cut off merely the outer branches of the tree of evil, while the roots are left unmolested. It is time that the true unity of reform should be manifested in a more general and thorough effort, the labors of all being directed towards this one important end,—that the universal principles of truth and harmony which contain the essence of all reforms, may be so interwoven with the very structure of society, as to become its animating and governing soul. Could this be done, all reforms of a fragmentary nature would be resolved into one, which would be far more radical and comprehensive than all others combined. We should not then labor merely as anti-slavery reformers, not merely as temperance reformers, not merely as prison reformers, but we should be moved to direct our labors towards the establishment of those natural and all-powerful principles, which are designed to reach down to the interior *causes* of those evils whose outer manifestations we have been striving to remove. In this language, we have no desire to undervalue the beneficial influence which has been exerted by all the reforms to which reference has been made. These have performed well their mission;—they have served to lessen the amount of vice, to ameliorate the condition of the degraded, and to elevate the tone of moral feeling in the community, and all have been moved and animated by one beautiful spirit of christian love. Still, if a comparison may be here allowed, we should say that they have aimed rather to obstruct or change the direction of the stream than to purify the fountain from which it flows; and therefore it seems necessary that all existing reforms should be comprehended in some grand embodiment of divine principles which have reference to the hidden causes that lie back of all apparent evils. Such an embodiment we conceive to be presented in that system of Harmonial Philosophy which is based on the eternal foundations of Nature; and if the mighty principles

which are here contained could only be brought into active and practical operation, so that their proper influence may be felt through every vein of society, a gradual but speedy revolution would follow in their train, whose results would cheer and animate the soul of every true philanthropist.

R. F. A.

A VIEW OF PRESENT REALITIES.

Bright and beautiful are the thoughts that arise for utterance in the inner temple of those who are searching after more light. In this age, there is happily no literal burning at the stake, or crucifying of the flesh for opinion's sake; and growing out of the elevated and progressive condition in which we are now placed, we can see a halo of excellencies surrounding humanity, and the enlightened soul is moved with the deepest gratitude for the enjoyment of that truthful and rational philosophy which Nature and Reason are so bountifully revealing. Life is truly no longer a dream—death no longer a terror. Bright realities appear to us in the form of familiar faces and angelic whispers. We behold scoffers checked, doubters convinced, annihilationists staggered, philosophers puzzled—in short, a world confounded, in view of these seemingly new revelations, or unfoldings of Nature's beautiful processes. Why will not mankind as a whole, when arriving so near to the Spirit-home, lay aside the selfish and inordinate desires for earthly gratifications, and examine this subject for themselves? If the new phenomenon is but a higher development of what is termed animal magnetism, it is important that it should be known; or if it is manifested through a power generated by the combined will of a Harmonial Circle, then let us understand this, and duly comprehend the bearing it may have on our happiness and progress. On the other hand, should it prove to be what it now claims and what certainly now appears to be its true character,—voices from the Spirit-land—then indeed, as rational beings, we have our pathway on earth surrounded by angelic guides, whose counsel and advice may impart to us much inward strength. Many of us have already received messages from friends that have departed, which give evidence of a pure and celestial origin;—consolations, too, that the earthly and vitiated cannot now truly appreciate, are daily and hourly communicated, in various localities, to hundreds of candid and truth-seeking individuals. It is true that the masses still know but little of the Philosophy which is eventually to harmonize and save the world, yet the elements that are silently and effectually at work for the amelioration and deliverance of the toiling millions, are clearly visible to the eye and the soul of the true reformer. The cold, diseased, and unsocial systems that have choked up the streams of life for so many centuries, are giving away to the genial influences of a higher philosophy. Colossal and unmeaning emblems of ancient mythology, are only preserved as relics of human ignorance, superstition, and folly. It is well, perhaps, that such evidences are handed down from generation to generation, that we may truly feel and know that implanted within us are the germs of improvement which are designed to be constantly unfolded. Who is there that unrolls the chart of our earth's history and traces the course of human advancement through the medium of the unfolding sciences, and does not read a progressive and glorious destiny for man in the future? The science of Physiology alone, which reveals the developments of Nature from the kingdom of the animalculæ up through the gradually swelling stream of animal life, until it unfolds the human form, crowds the inner chambers of the soul with thoughts that language may not express; and when in the fully developed man we feel the presence of a spirit that claims a residence in still higher Spheres, who can attempt to give utterance to language that shall truthfully portray thoughts connected with that Wisdom, Love, Order, and Beauty that pervade the domain of Nature. Every morning opens a living and breathing page of revelations, on which are enstamped the speaking evidences of the Divine Presence, while in the gathering shadows of the evening twilight, there is unfolded to us a book of beauty which a life-time is not sufficient to examine.

One of the prominent beauties of our Harmonial Philosophy consists in its beautiful representation of death, teaching us that

when the closing scenes of life draw us near to the portals of the grave, we are then passing from the vestibule of a rudimental existence to the more glorious temple, where the orisons of the spirit go up eternally to God, and where all doubts, fears and passions are unknown. In this view, is it not joyous as well as solemn, to witness the birth of the spirit?—to stand by the bedside of the departing friend whose form has been worn out with disease and pain, and in the moment of the separation of the body and spirit, to catch the soul-elevating exclamation of ecstatic joy? Yea, earth has no joys to exceed those that cluster around the departure of the spirit for its celestial home. The prophet-bard has triumphantly asked death to reveal its sting, and the grave its victory. Truly, the revelation of immortality has destroyed both, and presented to us the evidence of joys which the human soul can now but partially comprehend. In this life, the chief object to be attained, and the only one which seems worth living for, is the emancipation of the world from the thralldom of error, iniquity, and dogmatical superstitions. It is man's highest pleasure to feel within his soul a pure and expanding love for humanity—to know that he has the power of setting in motion and extending influences that shall be felt throughout every sphere of the ascending spirit. Yet how few of the great mass of humanity have a just thought of the power concentrated in their own organizations, or feel as they ought that silent, though effective and eternal influences are constantly flowing through the innumerable avenues of society. Would it not be well for us all to guard more closely our thoughts, our expressions and our acts? Every day is a page of revelation, and an era in our existence, which is of more consequence to us individually than any exciting topic that now rocks and agitates society. Let us, then, live and act as though we had some thoughts commensurate with the realities that cluster around every step in the pathway of existence.

T. S. S.

NOTES BY THE WAY-SIDE.—No. 5.

[CONTINUED FROM PAGE 238.]

There is one thought that should always cheer us,—that God is always for us. Man may dam up the streams to prevent them pouring their treasures into our fields; they may fence up their lands to prevent the poor from occupying them, or to keep their beauty concealed, but the great sunlight will enter and bring forth verdure, and the clouds will empty themselves and form new outlets, until all barriers are swept away, and a just equilibrium is established.

Every situation and rank of life have their cares, from which nothing can extricate them. No fence or walls can prevent the clouds from emptying themselves upon their enclosures.

We mistake much when we say that great sorrow or grief is occasioned by the setting of the great spiritual Sun. When the sun is set the shadows cease; so were God to withdraw himself there could be no life. As shadows are caused by some object coming between us and the sun, so sorrow is occasioned by some object coming between us and the great spiritual Sun, and the sadness is but proof of the presence of the spiritual sun, as shadows are proof of the presence of the material sun.

Whatever is true is always fresh, and bears repeating, as it has application to every changing scene and event. The sun and rainbow are always fresh when they appear, and none the less beautiful because we have seen them so often.

Men build up sects and churches, just as they build their houses, to suit their present conveniences and advancement, but as these are destined to be swept away to make room for the unitary palace, so these sects and churches will disappear, one after the other, to make room for the one and true Church.

Man is a social being, and as such has duties he owes to society. Nature knows no such thing as selfishness or isolation. The clouds pour their rain alike upon every field. The flowers

share their dew-drops with each other, and the whole process of Nature is one beautiful system of reciprocity. Nor are men left to associate and mingle upon this planet alone, for next to this world, as notes rise in music, are there beings interlinked with us and connected with our destiny. Thus is repeated from lip to lip and sphere to sphere, the watchword of fraternity, just as the stars bear the tidings from world to world and system to system.

When one truth is elucidated to the mind, it enables us to comprehend every thing that revolves around it, just as it is when we enter a room with a candle for the search of a single object,—it enables us to see every thing by which we are surrounded.

There is in the soul more of vastness, of beauty and grandeur, than are contained in the outward world—consequently greater dominion is given to its executive powers than is possessed by any prince of temporal power on earth. This is the true priest and king, whose teachings and whose commands are in harmony with the beautiful laws by which it exists.

In looking at a subject, we often see nothing but our own minds reflected, as it is with one looking into a stream, who sees nothing but the image of his own form.

In darkness and tribulation we often wish for a sign, and sometimes it comes. But the silent proofs of the Divine Wisdom and Love are greater than any signs they can produce, as the rainbow with all the colors of light dissected, is less than the light itself, which is the harmonious blending of the whole.

S. H. LLOYD.

Manifestations of Spirits.

In a recent number of the *Weekly Nonpareil*, published at Cincinnati, Ohio, we find a somewhat lengthy account of an interview with the spirits held at the Walnut Street House in that city, through the medium of Miss Catharine Fox. The article from which we propose to make a single extract, was written by a gentleman who has been for some time familiar with spiritual manifestations, and bears upon its face the most satisfactory evidence of candor and sincerity. After referring to some communications received by himself, the writer proceeds as follows:—

A call for the Alphabet was now heard. My wife inquired if any Spirits would manifest to her. 'Rap.' The following sentence was then spelled:—

"Let my dear child ask questions."

She inquired "of whom," and "Your father" was spelled; and then followed this sentence in answer to a mental question:—"I am with you always, and guide you from day to day."

"Are there any other Spirits that will communicate with me?"

"Yes—your brother and sister."

"Will my three friends rap together?"

Instantly three raps on different parts of the table, all differing in tone and volume, were distinctly heard.

"Will my sister rap on the table?"

The request was complied with by several raps.

Then Mrs. C. reached across the table, and said, "Will the Raps follow my hand?" As she drew it towards her, the raps appeared at her fingers' ends—and if they were made by joints, they were produced by her knuckles, for I passed my hand after hers, and know to my satisfaction there were vibrations on top of the table.

Not satisfied with these manifestations, Mrs. C. requested that the Spirits move her chair while she was sitting in it. In a few moments, when she had her feet from the floor upon the round, her chair was moved back at least six inches; then immediately a "rap" was heard behind her chair as loud as if a pound weight had been dropped from a table. The location of this

sound was at least ten feet from the medium. When Mrs. C. placed her feet upon the floor, after this manifestation, they were both held so firmly that she could not move them for nearly five minutes, and no medium was within two yards of her. While these manifestations were being witnessed, the raps were frequently heard, as if in response to assertions or opinions given by some one of the company.

Mrs. C. inquired if John P. Cornell was present. "Rap" "Will he manifest himself to me?"

When she spoke this, the elbow of her right arm rested on the table. This arm was drawn across the table as far as her body would permit, meanwhile her hand being in a position perpendicular to the table. I took hold of her arm, and it was rigid as the limbs of persons who are magnetized. I endeavored to force her hand upon the table—that is, straighten the arm—but I had not the power to accomplish it.

Subsequent to this manifestation, the Spirits kept time to the music of a song which was sung, and the scratchings on the table were repeatedly heard, and the table was several times moved two or three feet.

The Alphabet was called for, and the following sentence spelled:—

"All feet from the table; sit closer—"

We inquired if we should join hands. "Rap."

We complied. I took particular pains to observe if the medium's feet, or those of the ladies with her, touched the table. I was satisfied they could not rap on it with any joints connected with flesh and blood. No questions were asked—we were all quiet, and the spirits spelled by the Alphabet, "We will do all we are permitted."

Numerous raps were now heard on the table, upon the floor, on the legs of the table, upon the under side, on one of the chairs, and the scratchings were repeated, while the raps were being heard with great force. Again the table was moved back and forth, and presently there was a call for the Alphabet, and the word "Done" was spelled. Subsequently, John P. Cornell rapped several times, and a few questions of a private character were asked, when the sitting was ended.

The Voice of Truth.

Hark! The voice I hear is that of eloquence kindled at the shrine of truth, stirring up the living energies of the soul; pleading, with a holy zeal, the cause of injured humanity against the opposing force of lawless might; and reading, in a fearless tone, the swift destruction of those towers which Ambition has raised in its way to power, and the fearful destiny that awaits the foul oppressor who unfeelingly tramples upon the neck of the multitude, causing tears of anguish to flow in streams down many a cheek! That voice pleads not in vain. Those melting strains are heard by those who hitherto have made destruction the business of their lives, as if they dreamed that universal empire could spring from universal ruin.

The scene is changed. Victims now cease to fall unpitied at Ambition's shrine. Groans of misery extorted from the weak now cease to rend the air. And they that once thirsted to bury their daggers in their fellows' hearts, have slaked their thirst at the Fount of Life. The stern countenance of Despotism is overawed. The hand has fallen that kindled the death-producing elements of war. The eye has lost its fire that rolled in fury, as the multitude were gathered in the harvest of death. The tyrant feels that he himself is but a man, possessed of manly feelings, while listening to that voice which moves his soul, and unfolds his better nature, like whispers of Spring among the forest leaves, making the young buds blossom and give out their sweets.

J. S. B.

We have heretofore omitted to mention that a paper entitled the "TRUTH SEEKER," has been lately started at Kenosha, Wis., to be edited by C. L. Sholes. From a perusal of the initial number, we recognize this as a faithful co-worker in investigating the great principles of truth, and cordially extend to it our fraternal sympathy.

Poetry.

THE BUTTER-CUP.

WRITTEN FOR THE SPIRIT MESSENGER,

BY S. H. LLOYD.

Earth's early buds, of all that bloom
And towards the clouds look up,
Few have more charms, or richer love
To me, sweet butter-cup.

How oft in Summer's sultry hours,
When parched was every leaf,
I've seen this flower as seeming moist
As hearts that know no grief.

As bright and golden with the dew,—
Erect upon its stem,
As though the clouds had just in showers
Adorned it with a gem.

And then beside that dusty way
I've mused on human life,
And thought of hearts whose sweetness kept
Amid each scene of strife.

Those prophet-hearts like this lov'd flower
Disdained the tear and sigh,
But ever in whose fragrant thoughts
Revealed their hidden sky.

THE BANNER OF PEACE.

BY D. WRIGHT.

I thought there was peace in the sweet flowery vale,
Where the breezes were soft and the verdure was bright;
But the soft breezes fled in the roar of the gale,
And the tempest dispelled all my dreams of delight.

I thought there was peace in the bosom of love,
And sweet were the kisses my fond lovers gave;
But her beauty departed, like flowers of the grove,
And my peace was soon buried with her in the grave.

I thought there was peace when the battle was won,
And thousands were slain for the laurels I wore;
But the tears of the mother who wept for her son
Destroyed the sweet peace that I cherished before.

I thought there was peace when the men of renown
Assembled to greet me in mansions of state;
But the smile of the sycophants changed to a frown,
When I spoke of the vices that tainted the great.

Oh! I thought there was peace in the smiles of the world,
Where beauty was blended with youth in its bloom;
Ah! but sudden the dark pall of death was unfurled,
And beauty and youth were both veiled in the tomb.

Then I turned from the follies and cares of the world,
And I gazed far beyond the dark clouds of the sky,
And I thought that the BANNER OF PEACE was unfurled,
With a shout in the midst of the angels on high.

Oh! sweet was the thrill of the shout that was given,
And bright was the splendor, but transient its gleam;
For I shouted in rapture, and thought me in heaven;
But I woke from my slumber, and all was a dream.

Miscellaneous Department.

THE TEMPERANCE TRACT.

BY T. S. ARTHUR.

A young man who felt a good deal of enthusiasm in the temperance cause, procured some tracts for distribution. He had a dozen, and, in the ardor of his feelings, he calculated that at least twelve men would be reformed through their agency. Having an idle afternoon to devote to the cause, he started out with his dozen tracts in his pocket, his mind in some degree of elation in prospect of the good that was to be done.

In walking along, the first man who came in his way was a tavern-keeper.

"Here is a good subject," said Wilton to himself, as the tavern-keeper drew near. "Let me see what I have that will suit him. Ah! this is it. 'An Appeal to the People on the Liquor Traffic.'"

And, selecting a tract with this title, he presented it to the tavern-keeper as they met, saying as he did so—

"Accept this, if you please."

Taken by surprise, the man received the tract, and the distributor, bowing, moved on.

"A dead shot for him!" thought he; but the thought was scarcely formed, ere he felt a hand laid roughly upon his shoulder. Turning quickly, he confronted the tavern-keeper, whose face was red with anger.

"What's this?" he demanded imperatively.

"It's a tract," replied the young man, looking confused.

"See here, my friend!" and as the tavern-keeper spoke he withdrew his hand from his shoulder. "My first impulse was to pitch you over that fence. On second thought, however, I will let you go unpunished for your impertinence;—but with this piece of good advice—if you wish to keep out of trouble, mind your own business."

Then crumpling the tract in his hand, and tossing it from him contemptuously, he turned, leaving the young temperance reformer with his enthusiasm in the cause reduced down to zero. While this state of mind was predominant, the balance of tracts on hand were thrown over a fence, and meeting a gust of wind, were scattered apart, and driven in various directions. The distributor returned home, feeling mortified and discouraged. On reflection, however, he was vexed at himself, both for the bungling manner in which he had proceeded, and for his having been so easily thrown off by a rebuff.

"The tracts, at least, needn't have been wasted," said he, "that was folly of which I ought to be heartily ashamed."

About an hour after this occurrence, a man came walking along the road where this little occurrence took place. A piece of paper caught his eye, and stooping, he picked it up. Moving on, as he opened it, he commenced reading it, and was soon deeply interested, for he walked slower and slower, and sometimes stopped altogether.

This man was also a tavern-keeper. After reading the tract through, he placed it into his pocket, and continued on his way.

"Stop and think, John," said a wife, in an appealing voice, her husband, as the latter was about leaving the house.

"Don't talk to me in that way!" replied the husband impatiently. "You couldn't act worse, were I a common drunkard."

"But the danger, John. Stop and think of that! There is a lion in the way."

"I am out of all patience with you Alice," said the husband. "A high respect you have for your husband's good sense and good principles! As if I could not enjoy a glass now and then without being in danger of becoming a miserable sot."

With this he turned off, and took his way to the tavern, while his wife went weeping into the house. As he walked along, the words she had uttered—"Stop and think," rung in his ears, and he tried to push them from his thoughts, in order that he might not think. All at once, a fresh blast of wind blew from a field

that adjoined the road a piece of paper, and as it fell at his feet, his eye caught the words—

"STOP AND THINK."

The coincidence of language startled him for a moment. He took up the piece of paper and commenced reading, and as he read, he walked slower and slower. One of Wilton's temperance tracts had fallen into his hands. It was a close appeal to the moderate drinker, and set forth his danger in the fullest manner. At last he stood still. Then he sat down by the roadside, still reading on.

"There is danger," he at length murmured, folding up the tract as he spoke. Rising, he stood irresolute as to whether he should return home, or keep on his way to the tavern. Had any one thrust the tract in his hand, he would have rejected it; but coming to him as it did, it found his mind prepared to hearken to its appeals. But the love of drink had been formed, and, at the prospect of having its accustomed gratification cut off, began to cry out for indulgence. A combat now began to wage in his mind, and this continued, until appetite so far gained the victory, that he concluded, for this time, at least, to go to the tavern, but to give up the habit thereafter.

"I hate to turn back after I once start to do a thing," said he, as he moved on again towards the tavern. "It's bad luck."

Still the argument for and against any further indulgence, kept going on, and he could not turn his mind away from it.

At length the sign of the "Punch Bowl," whither he was wending his way came in view, and the sight affected him with the old pleasure. In imagination, the refreshing and exhilarating glass was at his lips, and he quickened his pace involuntarily.

As he drew near, he saw the landlord sitting on the porch. The good-natured old fellow did not smile with the broad welcome that usually played over his countenance when a customer approached. "How are you to-day, landlord?" said the man cheerfully, as he stepped upon the porch.

"Do you know what road you have come?" asked the landlord with a gravity of manner that surprised his customer.

"Yes," replied the man, "I came the road to the 'Punch Bowl!'"

"Better say the road to ruin," returned the landlord.

"What's the matter?" inquired the man. "I never heard a landlord talk in that way before."

"It was the road to ruin to poor Bill Jenkins; that I know too well; and has been the road to ruin for a good many more that I don't like to think about. It will be your road to ruin, if you keep on; so I would advise you to stop and think a little on the matter. If you want any liquor, you can get it from Jim at the bar; but I'd rather not have your sixpence in my till to-day. I won't feel right about it."

"What's the matter, landlord? What has put you in this humor?" said the man, who in turn became serious.

"I found a piece of paper on the road, as I walked along just now, and it had something printed on it that has set me to thinking. That's the matter. Ah me! I wish I was in a better business. It doesn't make a man feel very pleasant to think that, in building himself up, he has dragged others down. And I'm rather afraid that's my position. So go home, my friend, and don't let the sin of your ruin be on my conscience. You've got to loving liquor a little too much. May be you do not think so; but I know it. I've seen a great many men go down the hill, and I can tell the first steps. You have taken them. Stop and think before you go any further."

"Look here, landlord," said the man, after standing thoughtful for a few moments, "I'll make a bargain with you."

"Very well, what about?"

"If you'll quit selling, I'll quit drinking."

The landlord did not answer for some moments, but sat with his eyes upon the floor. Then rising up slowly, he held out his hand to his customer, and grasping it firmly, said—

"Agreed; it's a bargain!"

A hearty shake sealed the contract.

An hour afterwards those who went by the "Punch Bowl"

saw the bar closed. And in less than an hour afterwards, the sad-hearted wife who had seen her husband walking in the road to ruin, saw him return as sober as when he left, and heard with gladness his promise, never again to put the cup of confusion to his lips.

Thus it is that truth scattered even in fields and by the roadside, finds its way into the minds of men, and does its work on their hearts. Our most imperfect and defective efforts are often overruled by Providence to the accomplishment of the greatest good.—*American Temperance Record.*

The Rose among Thorns.

A pious man was one day pacing sorrowfully up and down his garden, and doubting the care of Providence. At length he stood before a rose-bush, and the spirit of the rose-bush spoke to him thus:

"Do I not animate a beautiful plant; a cup of thanksgiving, full of fragrance to the Lord, in the name of all flowers, and an offering of the sweetest incense to Him? And where do you find me? Amongst thorns! But they do not sting me; they protect and give me sap. This thine enemies do for thee; and should not thy spirit be firmer than that of a frail flower?"

Strengthened, the man went thence. His soul became a cup of thanksgiving to his enemies.—*Eliza Cook's Journal.*

Value of Trifles.

There is, after all, something in those trifles that friends bestow upon each other, which is an unfailing indication of the place the giver holds in the affections. I would believe that one who preserves a lock of my hair, a simple flower, or any thing of my bestowing, loved me, though no show was made of it; while all the protestations in the world would not win my confidence in one who sets no value on such things. Trifles they may be; but it is by such that character and disposition are oftenest revealed.

☞ There is nothing purer than honesty—nothing sweeter than charity—nothing warmer than love—nothing richer than wisdom—nothing brighter than virtue—and nothing more steadfast than faith. These united in one mind, form the purest, the sweetest, the warmest, the richest, the brightest and the most steadfast HAPPINESS.

☞ When we are in a condition to overthrow falsehood and error, we ought not to do it with vehemence, nor insultingly and with an air of contempt, but to rely upon the truth, and with answers full of mildness to refute the falsehood.

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